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## WHAT IS PUBLIC DELUSION?

In attempting to examine a question of so extensive a nature as the one prefixed to this article, it is difficult to know where to begin. The world is so *filled* with folly and deceit, that it is not an easy matter to decide on the materials which are most calculated to prove the existence of public delusion. It has been observed, that a Nation can never act wrong, or rather that it possesses the power of converting *wrong* into *right* by the power of its decision; but as this doctrine seems somewhat enigmatical, I will not make it a criterion for discussing the present question. *Folly* is *folly*, whether acted by a nation or by individuals, and it would be a want of honesty to compromise the matter by giving it any other appellation. We are, indeed, told, that the *King* can do no wrong—that the Church of Rome is infallible, and the Church of England always in the right; but as these are, to speak plainly, neither more or less than *loyal* and *orthodox* lies, they are unworthy of rational consideration.

In the last No. of the Register I endeavoured to expose the delusion which has so long prevailed respecting the authority of the King and Royal Family. It must appear evident to every man of reflection, that this man and his family whether they happen to be Germans or any thing else, are possessed of merely the semblance of power, that the reins of Government are really in the hands of persons who supply the House of Commons with legislators (if it is

not a prostitution of language to call them by that name) that the King is a mere puppet, and his throne a senseless block, kept for the purpose of gulling the good and loyal and religious people of this country into the payment of taxes; that the House of Peers is a cabal of tyrants, and the House of Commons the mere instruments of their will; that the Government was altogether a tyranny and an imposition; and that the people, instead of being a formidable race of free men, were a body of unresisting slaves. These facts are pretty evident to every one who will take the trouble to enquire into a few of the causes, which have produced such a state of things, and in doing this we shall find that these evils have all been brought on by public delusion.

One of the greatest evils with which private life is afflicted, is the *vanity* of individuals; and when this grievous disease happens to have been caught by a Nation, its effects are deplorable to an almost indefinite extent. The great misfortune of England has been her inordinate vanity. It is to this disorder that we may trace many of those delusions which have entailed on her people such a mass of insupportable misery. The Nation has been *flattered* and "*huzzaed* into taxes." Her rulers have puffed up her pride, they have emblazoned her deeds by land and by sea; they have taught her to idolize her thunder, and to look upon her "*wooden walls*" as the bulwark of her liberty and the safeguard of her "*glorious Constitution*;" they have represented this Constitution (a thing by the way, which no man ever yet could discover) as the envy and admiration of the world; they have elated the people with encomiums on their loyalty, and while they have been stunning their slaves with a pretended zeal for their liberties, they have actually been picking the pockets and rivetting the setters of the country. In this way has public vanity been fed, in this way has public delusion been fostered; and the consequence is, that the People have been reduced to a state of misery, unprecedented in the history of the country.

But it is not merely through vanity of being thought

valiant and free that the Nation has been deluded. It is the ignorance in which they have been enveloped on the subject of Government, and the superstitious reverence which has been inculcated amongst them with respect to church establishments. They have been taught that to enquire into the propriety of the former, was to be guilty of treason, and to discuss the pretensions of the latter was little short of blasphemy. The most passive submission to the Government whether right or wrong, and the most implicit belief in the dogmas of a religion which no one can understand, were regarded as the only test of a free-born Englishman; and absurd as these notions may appear to the reflecting part of mankind, they have been the means of deluding a great portion of the Nation into the support of a system which is without a parallel in infamy in the history of mankind.

With respect to the Government it is in every respect a system of delusion. There is no part of it which is not the reverse of which it is generally said to be. It is a cheat from the beginning to the end. It is a system of empty shew, or useless pomp under the guidance of the most barefaced treachery. It does not exist for the purposes of good Government, it is merely a pretext for collecting money and enslaving the People. It considers society rather as its prey than as an assemblage of men placed under its protection, and it never thinks on any one's benefit but its own. It is an Algerine piracy at home, and with such vigilance are its depredations carried on, that the most common transaction in life cannot take place without the customary tribute.

The first thing that presents itself in this complicated system of abuse is the office of Monarch. This, as we have already seen, is altogether a piece of fraud and delusion. An office which can be filled with equal effect by a child in leading strings, by a man in crutches, by a wise man, or a fool; an office, in short, where the duty is merely nominal, is surely one of the most perfect delusions that ever was submitted to by any country. Nay, so completely contemptible is the nature of this office, that it is not even necessary

that the person occupying it, should understand the language of the country, he may be a Frenchman, a Dutchman, a German, or any thing else, and he is fit for a King of England. It is wonderful that such a system as this should have existed so long, a system which every man of sense must despise, and the continuance of which can only be accounted for on the score of the delusions which have been played off to keep the people in good humour with its useless absurdities.

I have before me a pamphlet published in America, on the subject of the delusions which were played off in that country about the year 1800. At that period, there were a set of people amongst the Americans, called *Federalists* who wanted very much to re-model the Republican Government of that country, and to turn it into something like an imitation of the blessed system which has so long secured to the people of England, the blessings of our holy religion, social order, and starvation. They wanted an hereditary Monarch, a splendid court, and other gew-gaws of the like description. The majority of the Americans, justly despising these useless and expensive follies, resisted the *monarchy mania*, and amongst the means which they used for this purpose, was the production above alluded to. The author's name is Abraham Bishop.

As this pamphlet contains several things which very nearly concern the people of this country, and which display in strong terms the impositions and delusions to which they have been subjected, it may not be amiss to notice one or two of its leading features. It may be of service to us to know what the people of other countries think of our follies. The following extract will shew the light in which American republicans are accustomed to view the safety or danger of the person we call King :

“ If personal declarations, public acts, and federal papers can be relied on, we have a strong party in this country, who wish for a season when congress shall be opened with a speech from the throne to my lords and gentlemen—they

wish to have the papers announce that the princess royal was at the theatre—that the young prince had fallen from his horse and received a slight contusion in the joint of one of his fingers, which had been declared by one of his majesty's surgeons not to be mortal; that the carriage of the gentlemen usher of the black rod had been broken down, but without accident; or they wish to hear of brilliant levees and splendid drawing-rooms, and if any insane man should happen to shoot at the precious royal pageant, they would have all the bulbous marquises and bedizened earls, with the whole bevy of dukes, viscounts, and lords, run to see who should first gain the senate-house, and announce, in faint and almost breathless accents to the lords temporal and spiritual, the knights of the woolsack, '*my lords, the king has been shot at!*' Just God, and have not thousands, yea millions of his subjects not only been shot at, but shot and killed for his cause? Have not the decks of his ships of war been paid over with the blood of dying, agonizing man? *My lords, the king has been shot at!* Thousands fell in battle to gain him his crown, tens of thousands to support his dignity; millions have endured hardships and death to supply the splendors of his throne and the artificial wants of the sycophants who surrounded it—*my lords, the king has been shot at!* by the politics of that king thousands of families have been deprived of their head and support—mourning, lamentation, and woe have been heard in every part of his dominion—the East and West Indies, and the United States have been made so many fields of blood, even the ocean has been swelled with the blood of murdered man—carnage on the continent has furnished only the interludes of royal cruelty; while the cries and tears of widows and orphans, of sacked towns and a convulsed world, which dared not be expressed on earth, have risen up in memorial before God—*my lords, the king has been shot!* and if all the kings and emperors of the earth, with all their minions could be shot and deposited in one grave, all the republicans throughout the earth might say, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord;'

and all the royalists might assemble about the grave, and howl and lament, saying; here lies all that was mortal of his Turkish majesty, who was once called ' shadow of God, brother to the sun and moon, disposer of all earthly crowns !' here lies, mixing with common earth, the Defender of the Faith, with his most Christian Majesty ! here lies the emperor of Russia with the kings of Spain and Denmark ! and the king of the Romans, with the king of the Goths and Vandals, the great prince of Finland ! with the knights of the star and garter; and the red eagle and the golden lion ! here lie disregarded the keys of St. Peter with cardinals' bonnets and golden crosses ! here lie the generalissimos and admirallissimos of our world."

But there are many other sorts of delusion carried on exclusive of those which relate to the monarch or the monarchy. The mock debates and sham divisions carried on in the two Houses of Parliament, the farce of elections carried on throughout the country, the pretended zeal of many of the members of the present Government in favour of religion, are all so many delusions, set on foot and supported for the purpose of cheating the credulous multitude.

It is scarcely worth the trouble, or one might retrace a few of the delusions which are now carrying on in the House of Commons. The stir that is now making relative to election petitions, is an admirable specimen of the tricks which are resorted to for the purpose of tricking the people of this most "*thinking nation.*" What matters it to the people at large, whether these petitions are received or rejected ? What matters it to the people of England whether Windham Quin remains in parliament, or whether some other man is sent in his stead ? The people will neither be benefited by his admission, or exclusion. The same may be said of all the other cases, in which a pretended zeal has been shewn against bribery and corruption. In the rotten borough of Penryn, they have even gone so far as to pass an

act of parliament, to extend the right of voting to a number of other persons, that is to say, they have divided the prize of the borough amongst the neighbours of the former voters, instead of suffering it to be enjoyed entirely by the latter. This, whatever falsehoods may be told to the contrary, is only one among a thousand tricks to delude the people into the belief, that the House of Commons is what it pretends to be,—a House in behalf of the Nation.

There is another very important species of delusion, which is that continually kept up by the newspaper press. Perhaps there is not any set of men in existence so corrupt and venal as those who superintend the British press, nor is there any set who labour with such unremitting assiduity in favour of the abuses of Government. They are not the authors of oppression, but they are the instruments which are used to make it palatable. They endeavour to accomplish that by cant and falsehood, which their masters attempt by force and compulsion. Amongst this mass of literary corruption, this accumulation of mental prostitution, may be included almost every political work, from the *Quarterly* and *Edinburgh Reviews* to their respective retailers of political deception, the *Courier* and *Chronicle*. These works, and others of a similar description, are continually abusing each other, they are each of them complaining of the illiberality, the want of talent and honesty in the other; but whenever their principles are assayed, they are found to be equally attached to the existing state of things. They are a perfect epitome of the two great parties, called Whig and Tory, for however they may appear to be opposed to each other, they are equally opposed to any thing in favour of the People. With some very trifling exceptions, these two parties may be said to have drawn within their vortex nearly the whole of the literary ability of the country. Whenever a man of talent springs up, he is marked by one of the two, and he must either become their slave, or be in perpetual danger of becoming their victim. The consequence is that there are very few literary men indeed, who are independent of these two parties, and the opinions of

those who have the courage and honesty to remain so, are very little regarded, in consequence of the obloquy which is continually heaped upon their characters.

Let those who are conversant with books be at the trouble to make a note of those which daily issue from the press, and they will soon be convinced of the truth of this statement. They will soon discover one of the great causes of the delusion and error which is so prevalent on subjects connected with Government and its administration. But while these literary hacks are ever on the watch to gull and deceive the public, they are always careful to keep them in good temper by feeding their vanity. For instance, they are perpetually representing the People as the best and the bravest race of men in the universe, they are continually harping on the blessings enjoyed by the "free born Englishman," and above all they are boasting of the *liberty of the press*, as an Englishman's *birthright*, while they at the very moment are rendering that press subservient to the purposes of despotism. It was principally owing to the frauds practised by persons connected with the press, that the People were induced to believe during the last war, that the immense sacrifices made at that period, had a tendency to promote the prosperity and security of the country: it was the prostituted British press, that emblazoned the bloody carnage of Waterloo, that represented the downfall of the brave Napoleon, as the only guarantee of English freedom. It matters nothing to the authors of these delusions, that they are now seen through, they were believed as long as was necessary for the purposes of their inventors, and as the old ones die away, new ones are manufactured to supply their place. It has been observed that the country might be divided into two parts, the *rich*, and the *poor*, and to these may be added another division, quite as comprehensive—the *deluders*, and the *deluded*.

But there is another system of delusion, which ought not to be forgotten, since it not only affects us here, but is connected with our concerus hereafter: this is the church. It would, however, be going into too wide a field to attempt to explore this most fruitful source of abuse, deceit, and corruption; it must therefore be deferred to a future occasion.

THE BLESSINGS OF MONARCHY.—*Continued.*

Great and good as our monarch is, his royal family are no less so; the transcendent qualities of his august consort are the theme of universal admiration; and the domestic virtues, particularly the œconomy, of the royal pair, are justly held forth as admirable objects of imitation to the dissipated people of the present age. (24)

Their numerous offspring are all equally possessed of royal virtues; an indispensable proof of the propriety of his Majesty's late interference, to enforce that admirable law, which prevents not only the swinish multitude, but even aristocracy itself, from mixing its blood with that of royalty.

When all are so great and good, it would be improper and invidious to dwell upon the character of any. Gratitude, however, cannot let us forget what we owe to the illustrious Duke of York, whose late glorious victories, and above all his admirable retreats, stamp him the greatest general and hero of the present day: and now having returned home, and laid his laurels at the feet of his royal father, he is rewarded with the chief command of the army, an office justly due to his exalted and royal merit, and in the execution of which he will no doubt take care that the troops under his command shall duly enforce the preservation of the British Constitution in its present immaculate state of purity and perfection. (25)

The brilliant and generous qualities of the illustrious heir apparent, are too deeply imprinted in every true Briton's heart to require detail. The late auspicious and happy marriage of that magnificent prince with his amiable and august cousin, the Princess of Brunswick, must in this country diffuse the most universal joy, not only as the means of continuing a royal race, so justly endeared to us, but also, as it will still more closely unite to our royal blood that of the august and foreign House of Brunswick.

It is no doubt particularly gratifying to the people of this kingdom, once more to pay the debts of our beloved prince; debts so much to the honour of the country, and which so forcibly display some of the blessings we are to expect under the king, whom God Almighty has appointed next to fill the throne of the only free nation upon earth. (26)

I intended to have pointed out at large the superior advantages and blessings of monarchy to those of any other

species of government: but, as our time will not permit, I shall, for the present, confine myself to a few short observations, reserving the subject at large to the future annual national fasts, which may be held during the continuance of the present just and necessary war.

In the first place, monarchy is the origin and spring of glory and heroism. Kings are allowed to be the great promoters of war; and it is in war only that heroic actions can be displayed. A man may, in a republic, be considered a valuable citizen, who promotes the good of his country and the useful arts, but he can never claim the name of hero, who has not immolated thousands to the glory of a king. Democracy may honour an individual for cultivating the arts of peace; but monarchy and aristocracy nobly account heroism the only means of arriving at true greatness.

One other strong argument in favour of monarchy is, that the peers, the members of parliament, the place-holders, the established clergy, the gentlemen of the army and navy, and of the law, and of what is properly termed the landed interest, are nearly unanimous in its favour, and enemies to the anarchical and levelling systems of France, Holland, and America, and to what is (improperly) called reform in the government of this country; while the only persons who dare to have a contrary opinion, are those low people, the mechanics, the citizens, cultivators of the ground, labourers, and such like. Indeed, the power which people of that description have acquired in the lately formed democracies, will, to every gentleman, at least, of this happy kingdom, be a sufficient antidote to republicanism.

I shall now, my brethren, lay before you some miscellaneous observations on the subject of monarchy, in order to counteract the malicious detractions of that best, and only regular form of government. It has been alleged, that the actions of kings are frequently contrary to the rules of common morality; but those who make this cavil seem to imagine, or at least, would wickedly insinuate, that kings are subject to the same passions with their subjects. In answer to these and other vile detractors from the rights and persons of kings. I shall demonstrate, in a few words, that the passions of kings are in nothing similar to that of men, if we except appearances, which indeed a king is often obliged to put on, in somewhat the same manner as God descended to present himself before Moses in the burning bush and elsewhere, because his infinite nature could not communicate with the finite nature of man in any other way.

The great and universal passion, *love*, for example, cannot find a place in the breast of princes; no, it is beneath them, they marry for connections only, and to keep up the dignity of their crown. It is not in nature that a man can love a woman he is obliged to marry the moment he sees her, and in whom the only virtue or quality required is, that she be of blood royal. *Friendship*, and *social intercourse* and *connection* of every kind, must, in like manner, yield to the balance of power. *Pity* has no place in their hearts; witness the many royal galas, hunting parties, shows and amusements, held in the midst of a bloody war, where thousands of subjects are immolated to satisfy the ambition of monarchy. They can find no room for *generosity*; no, their subjects must be taxed to the last shilling, to support the wars of kings, and subsidies to perfidious royal allies, to pay the debts of profligate princes, while the king himself is perhaps rolling in wealth, and while the poor have not bread to eat. *Paternal, filial, and brotherly love*, they are equally strangers to; as all history gives us numerous examples of the cruelty and rebellion of these relatives towards each other. *Anger*, even, is not their passion; else how could a king receive the ambassadors of a sovereign he lately seemed to hate and detest, and load them with protestations of friendship to their master? How could our great and good monarch receive into his arms, Burke, Wilkes, Loughborough, and many others, after the marked abuse and insulting indignities poured out against him by these men? How could he affect sorrow, by putting his Court into mourning on the event of the death of a Dowager Queen of Denmark, who had been the cause of the unmerited disgrace and sufferings of his Royal Sister? In a word, *glory, power, and dominion*, as they are the prerogatives of God, are, in like manner, in this world, the prerogatives and only passions of kings, who are an order of beings infinitely superior to common men; and, should the latter ever pretend to equal them, it is right they should share the punishment inflicted on Lucifer, and our first fallen parents, for similar offences.

One proof of the divine origin of kings is, that however they may differ in ceremonies or religious opinions, whether they be Catholics, or Protestants, or Heathens, or Mahomedans, still their general conduct is the same; still do we see KING forcibly written in all their actions. The Turkish monarchs consider it a mark of charity to kill all the Christians; so did the Jewish the heathens; and so did the

Christians the infidels in the holy crusades; so, in later times, have alternately the Catholic and Protestant princes of this and other nations exterminated, as far as possible, those of the contrary religions; and lastly, so have the kings of all persuasions, forgetting personal animosity, joined in a meritorious attempt to annihilate the French atheists, as appears from the declarations of Mr. Pitt, the Pope, and the Duke of Brunswick. All kings fight the cause of God, as all kings derive their power from God only. (27)

Again, the King of Morocco occasionally cuts the throats of his subjects for amusement. His Royal Majesty does not, however, accord this grace to his people so often as could be wished. The Grand Seignior is more prodigal of his *green ribbands*; and the obedience of his vassals should be a model to the rebellious subjects of our most gracious monarch. He makes too little use of the supreme power vested in him. The honours he bestows are however sometimes pretty numerous and extensive, although distributed in a different way. Instead of the sabre or the bow-string, he gives to his subjects every few years an honourable opportunity of sacrificing nobly their life for his glory, in the field; and those who fall in these just, necessary, and benevolent wars, may look with confidence for a participation (although in a humbler degree) of glory and happiness in a future state, with St. Louis, St. Bernard, Dionysius, Frederick the Great, David, and the Empress of Russia.

In all kingdoms there is a necessary connection between church and king; and, in most the king is in some degree under the dominion of the church. The power of the Pope over the Catholic princes is well known; we also find, that the *Musti* has a power over the Grand Seignior; the brahmins over the Indian kings; and even the bronzes over the Emperor of China. But, in this favoured island, God has manifested the *ne plus ultra* of holiness and greatness of its king, he being the only monarch (except the Bishop of Osnaburgh) who is at once the head of the Church and State. Is it not then, my brethren, our duty as men and as Christians, humbly to prostrate ourselves before our great king, and in our obedience as far exceed the Chinese and Mahometans, as our king's excellence, perfection, and power, is superior to theirs?

The Eastern monarchs owe much of their glory to the dignified distance which they keep from their slaves. The Chinese never see their king but twice in the year; and

then they behold him in all the glory of royal and imperial majesty; while our noble monarch, through an excess of goodness, allows his sacred person to be too familiar to his subjects; and as Shakspeare observes of the second Richard, "surfeits them with sweetness" But the tumultuous disobedient, rebellious, and sacrilegious actions of this wicked people, and particularly the late outrage on his Majesty and his Coach, will, we hope, point out to our most gracious, mighty, and wise king, the necessity of a different and more reserved and severe conduct, and shew, that the only business of the swinish multitude is to obey and to work, like the last of the four casts of Indians, while the two first of these casts are united in our most virtuous king; and the third he has graciously vested in his nobles and servants, whom he entrusts with the power of executing his supreme and infallible will.

Before I conclude, I shall present you with some observations on the subject of monarchy from the holy scriptures.

The power of a king is thus described by the prophet Esdras.

"O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them? but yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them, they do. If he bid them make war the one against the other, they do it; if he send them out against the enemies, they go and break down mountains, walls, and towers. They slay and are slain, and transgress not the king's commandments: if they get the victory, they bring all to the king, as well the spoil as all things else. Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute to the king. And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. So all his people and his armies obey him. Furthermore he lieth down; he eateth and drinketh, and taketh his rest: and these keep watch about him; neither may any one depart and

“ do his own business, neither disobey they him in any thing\*.

And the inspired Solomon, himself a king, thus expresses himself:—

“ Many will entreat the favour of the prince, and every man is a friend to him that giveth gifts: all the brethren of the poor do hate him.”—Prov. xix. 6, 7.

“ The wrath of the king is as the roaring of a lion; whoso provoketh him to anger sinneth against his own soul.”—Prov. xx. 2.

“ It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.”—Prov. xxv. 2.

“ Put not thyself in the presence of the king; and stand not in the presence of great men.”—Prov. xxv. 6.

“ As a roaring lion and a raging bear, so is a wicked ruler of the poor people.”—Prov. xxviii. 15.

“ The prince that wanteth understanding is a great oppressor.”—Prov. xxviii. 16.

“ The locusts have no king, yet they go forth all of them by bands.”—Prov. xxx. 27. (28)

“ It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted.”—Prov. xxxi. 4, 5. (29)

“ Better is a poor and wise child than an old and foolish king who will not be admonished.”—Eccles. iv. 13.

“ I counsel thee to keep the king's commandment, for he doth whatever pleaseth him. Where the word of a king is, there is power, and who may say unto him what dost thou?”—Eccles. viii. 2, 3, 4.

“ For the transgression of a land many are the princes thereof.”—Prov. xxviii. 2.

“ Woe be to thee, O land, when thy princes eat in the morning. Blessed art thou, O land,” alluding prophetically to Great Britain, “ when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness.”—Eccles. x. 16, 17.

Sons of treason and sedition, attend to the following counsel:

“ Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber. For a bird of the air

" shall carry the voice, and that which hath wings shall tell the matter."—Eccles. x. 20.

Let me add, that according to the wise King Solomon, " There be three things which go well; a grey-hound, an he-goat also, and a king!!!"—Prov. xxx. 29, 31.

To conclude, let us, my brethren, in imitation of the Jews of old, cry out with a loud voice, of our most excellent sovereign, that " there is none like him among all the people\*;"—and let all the people shout and say,

" GOD SAVE THE KING\*."

### A SOLEMN PRAYER FOR THIS OCCASION.

" O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes†," we adore thee, the Lord of hosts, the God of battles, and the Origin, Patron, and Protector of kings. We humbly bow before thee, and with the most sincere and heartfelt contrition and repentance confess, that we have gone astray from thy ways, in as much as we have contemned thy anointed, and wickedly, seditiously, and rebelliously, opposed and disobeyed his infallible will. And, O Lord! as our repentance is sincere, do thou inspire with thy Holy Spirit, the heart of our most gracious sovereign, to receive us into his royal favour, and suffer us to be his slaves. We pray, O God! for our sovereign lord the king, and the Rest of the royal family. Mayest thou speedily reward their royal actions with crowns of glory; so that they may sit in thy presence, and in the presence of thy Son, our blessed Saviour and Redeemer Jesus Christ, in that superior degree of bliss which thou hast promised to good kings, and to the holy martyrs. O Lord, we humbly and devoutly pray, that thou mayest establish universal monarchy and religion throughout the world. And, as formerly the seed of Noah was, by thy good providence, sent over all the earth to govern them; so, may the numerous and princely offspring

\* 1 Sam. x. 24.

† See the daily prayer used by the Church for the King's Majesty.

of thy faithful servant, our most gracious king and governor, be through thee, the means of disseminating the blessings of monarchy, in its most pure and immaculate state, among all nations. We intreat thee, O most gracious Father Almighty, that thou wilt bring back to their duty, to their God, and their king, the atheistical and rebellious sons of France; and that thou wilt re-establish the throne and the altar in that deluded nation, upon a firm and lasting foundation. Or otherwise, if it be thy good pleasure to harden their hearts, go forth with our fleets and armies, and deliver up that wicked and perverse nation to the avenging sword of our invincible and infallible monarch, as of old thou didst, of thine infinite mercy and goodness, deliver up the heathen and idolatrous nations, into the hand of thy chosen people the Jews, to be cut off by the edge of the sword. "Scatter them by thy wrath, and bring them down, O Lord our shield. Consume them by thy wrath; consume them that they may not be\*."—"Pour out thy indigation against them, and let thy wrathful anger take hold of them; let their habitation be desolate, and let none dwell in their tents: add iniquity to their iniquity, and let them be blotted out of the book of the living†." So that all men may know that thou art the Lord, and that all the earth may with one accord worship thee and their kings. And all this we beg through the merits and mediation of our most blessed Lord and Saviour Jesus Christ, to whom be all honour, and glory, might, majesty, and dominion, now and for evermore. Amen.

\* Psalm lix. 11. 13.

† Psalm lxix. 24, 25, 27, 28.

END OF THE SERMON.

*¶ The figures between parentheses refer to Notes, which will be given in our next Number.*

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